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NOTES AND QUERIES.

GYPSY LORE SOCIETY. — To the various societies which concern themselves with folk-lore must now be added the Gypsy Lore Society, recently formed in Great Britain, the president of which is Mr. Charles G. Leland, a circumstance which should be sufficient to render the undertaking of interest to Americans. The society publishes a quarterly journal, intended to deal with the history, language, customs, and folk-lore of the Gypsies, and to investigate the Gypsy question in as thorough a manner as possible. The first number of this journal is now before us. The form leaves nothing to be desired in respect of neatness and attraction, and the contents, which will be found indexed under the head of "Journals," exhibit a wide range of topics connected with Gypsy folk-lore and linguistics.

We hope that this society may find many friends in the United States. The yearly subscription is £1. Persons interested should address the secretary of the society, David MacRitchie, Esq., 4 Archibald Place, Edinburgh, Scotland.

Since the above was written, the general editor has received a most interesting letter from Mr. Leland, who is now a member of the American Folk-Lore Society, and whose name, but for a failure of mail communication, would have appeared in the list printed in the first number of this Journal. Mr. Leland is at present travelling in Austria, in order to obtain material for a work on Gypsy sorcery, charms, amulets, incantations, and fortune-telling. This work will contain the result of his observations in regard to the origin and influence of Shamanism and witchcraft, and the powers latent in man which give rise to belief in witchcraft and magic. It would be of great interest to quote what Mr. Leland says respecting Gypsy musicians, the airs which they play only among themselves, and the part which their lore plays in the life of this people; but it is to be hoped that readers may hereafter have an account of his experience from Mr. Leland himself. He remarks that in the first story given in the myths of the Cherokees (*Journal of American Folk-Lore*, No. 2), there are several very marked resemblances to points in the Wabanaki Indian legends, of which Mr. Leland possesses a very extensive collection. He comments on the popular opinion concerning the value of folk-lore, "that it amounts to gathering mere literary bric-à-brac, and collecting traditionary postage-stamps and buttons," whereas it is a vital part of history, and expresses a view concerning the very much greater importance of original collection, as compared with comparative study, entirely in accord with that already set forth in the pages of this Journal. — *W. W. N.*

BRIDES DANCING BAREFOOT. — The writer's maternal great-grandparents, Major John Wentworth and Sarah (Hall) Wentworth, were married in Boston in 1732, and the bride's brother, Richard Hall, a merchant in Barbadoes, wrote from that colony (April 3, 1732): —

"I heartily rejoice at Sally's good fortune, and hope Molly will have her

turn also ; but it would not have been fair to have let Sally dance barefoot, which I hear Molly expected would have been done."

Can any correspondent give the origin of this peculiar ceremony, of which I have found no other trace? I have heard of the practice of a bride's dancing in a copper kettle, the origin of which is equally obscure. There was an old English tradition that where a younger sister was married before an elder, the elder should receive a pair of green stockings ; and I remember a story in some English annual of former days illustrative of this superstition. There could have been no such allusion here, as Sally was the elder sister. It may be interesting for the reader to know that Molly had afterwards her turn, as she was married, four years later, to Adam Winthrop, and subsequently to Capt. William Wentworth. A fuller account of the sisters may be found in the "Historical and Genealogical Register" for July, 1888, p. 306. — *Thomas Wentworth Higginson, Cambridge, Mass.*

EARLY HISTORY OF THE CHEROKEES. — The opening sentences of the paper on "Myths of the Cherokees," in the second number of this Journal, are open to some corrections in respect of historical precision. The Cherokees were not first in collision with the white settlements in 1760. The Cherokees, or a portion of them, were involved in the cruel and destructive Yamassee war of 1715-16, which was based on one of those far-reaching combinations of tribes by which the savages at various times sought to exterminate the white settlers. A letter in French (dated May 8, 1715), in the British Public Record Office, which I have examined, describes this conspiracy from a letter found on the body of a renegade white man, — "*un nommé Smith.*" It is there implied that the Cherokees were in the hostile league, and were suspected of an intention to make peace with the whites, and so betray their allies. Another document in the P. R. O., dated June 4, 1717, states that the Cherokees, Chickasaws, and Creeks were among the first to make peace and return their prisoners. The collision of 1760 was not "with the advancing white population" of Carolina, but, was the result of a conflict of Cherokees, returning from Fort Duquesne, with Virginia rangers, and of outrages on the domestic rights of Cherokee great men perpetrated by young English officers in garrison. There is an old map which locates the "Recahicrians" in the Cherokee country. Could it be that the tribe bearing this name, which occupied by migration from the mountains the site of Richmond, Virginia, and which defeated the Virginians at that place in 1656, was an offshoot of the Cherokees? Certain it is that by 1728 the Virginians had a large pack-horse trade with the Cherokees, and in 1730 Sir Alexander Cumming made a treaty with them. Cherokee chiefs went to England in that year, and made speeches to the king much as Sioux chiefs nowadays address the President. But by 1734 the peace so ostentatiously made with them was in jeopardy. These facts are from the English documents, of which no adequate use has yet been made in writing American colonial history. — *Edward Eggleston, Lake George, N. Y.*

HOODOO. — I think that your informant (see No. 1, p. 17) who says that